PALM SUNDAY.

Sermons on the Triumphal Entry of Christ into Jerusalem.

HOSANNA TO THE KING.

Beecher on the Vices of the Intellect and the Social Feelings.

THE TRAVAIL OF HUMANITY.

Dr. Budington Favors Dissolution of Partnership.

UNITARIAN HINDOO.

PLYMOUTH CHURCH.

MR. BEECHER DISCUSSING THE VICES OF THE

INTELLECT AND OF THE SOCIAL FEELINGS. The music at Plymouth church constantly improves, Horatio C. King played the organ yesterday, and the choir, under direction of Mr. Henry Camp, sang very oleasingly. Miss Emma Cranch, a contralto from the West, sang the opening anthem, "The Lord My Shepherd Is," in a manner which gave universal pleasure. It is understood that the lady may be permanently engaged by Plymouth church.

Verily I say unto you that the publicans and the harlots go into the kingdom of heaven before you. For John came to you in the way of rightcourses, and believed him, and ye when ye had seen it repented not afterward that ye might believe him." These words, spoken by Christ to the scribes and pharasees as re orded in the twenty-first chapter of Matthew, formed the text of Mr. Beecher's discourse yesterday. The publican and harlot, he said, represented the two most tesperate of all passions—lust and avariee—two flery tragons that have destroyed more good than are everywhere accredited with evil and only evil. Of them Christ said, "They shall enter into the kingdom of God before you." In other words, Their chance of virtue and of spirituality, and so of ortality, are better than yours." Who were they whose chances rank lower than the publican and the harlot? They were the chief priests and the scribesthe highest ministers and officials of religion in that day, men of high standing in society and the reposiwhose culture had produced a certain degree of refine-ment, nor were they, at least many of them, without a great degree of morality. That kind of morality which ciety demanded was held in respect by them. Elsewhere the Saviour denounces their morality as formal To these men Christ said, picking out the meanest and

To these men Christ said, picking out the meanest and most despised classes, "Their chances of saivation are better than yours." We are not to suppose that the decigration of our saviour arose from a lighter sense of the guilt of the people than is entertained now and was entertained then. He regarded these people as the types of wirkedness. He accepted the judgment which deciared them at the very bottom.

This Mest rerectainable of ALL Mankino.

His speech, then, was not a lightening of the guilt of avarice and just; it was rather a condemnation of culture and morality without humanity and religion. Our baviour meant that culture and sprituality without bivine love is more dangerous than vice is to its subjects. The point that was made, and which needs to be ande now as much as it did thin, is that the peculiar vices of the intellect and of the social feelings and of the moral feelings, the vices to which they are adject, are more diaggrous than the vices to which men are subject through their passions. Corrupt intellectual and moral natures have less likelihood of ever becoming members of the kingdom of God than they have who are corrupt by their baser passions and appetites. That is where the emphasis comes, and it should give every man heed to know whether in any degree the dangers incidental to the higher forms of civilization free apparent in him, and whether there is any message in this gosuel to-day. Look, then, at the contrast between professional goodness and professional badness as respects the element of growth. In the passage belorg as are on one side those who were typically bad. They were bad; they knew it and everybody else knew it, On the other side are the priests, scribes and harisees. They represented professional goodness. Which of those two states of mind tended most toward spiritual development than one who confesses to himself at the very outset that he is not good, that there is no good in hir. Those men, at the bottom, had no shield nor pretence. They were corrupt, and they knew it per

of righteousness, there was no shield, no bulwark between them and him. Therefore, the axe was laid at the root of the tree. The testimony is they were perced to the heart and reformed. And the testimony is that many pharisees came to hear John, but they were exquisitely good already () They did not need any jurther polish to be laid on (!)

'Go ox, John; Go ox!''

they cried, "those men need to be reformed; you are doing a good work." But when John said, "Has notody warned you, too, ye viperz, to escape from the wrath to come?"—well, that was an address that was very unseemly. John was a ragged fellow from the wilderness. They thought, "What does he know about our culture and our piety? He has not the least conception of what we are. He is doing a good work among these rapscallons nere, but to say they are better than us is ridiculous." How happy men must be who have no need of being any better! That was the way they felt. They had the feeling of the pharisee in the prayer, "God, I thank thee that I am what I am; that I am not one of these publicans." The great danger of morality and culture is, in the first piac, that it whall readers. the way they felt. They had the feeling of the pharisee in the prayer, "God, I thank thee that I am what I am; that I am not one of these publicans." The great danger of morality and culture is, in the first piace, that it shall produce a feeling of self-satisfaction. Men feel about religion and knowledge and personal attainments as some people left even new-with respect to property. They do not wish poverty and they no not wish excessive riches. "What we want," they say, "is a comfortable amount of property on which we can live independently and without fear," There is a glorious content, but there is a more illustrious discontent. It is well for a man to say, "I can conquer my circumstances; I am, by the grace of God, superior to my condition." But this should be confined to the outward man. It should never go to the inner man. Any estimate of morality and virtue and culture that puts a man in sweet content with himself is to be abhorred. Contentment in spiritual things is vile. When a man says, "O soul, be happy; very good soulart thou; enough, enough," O wee to such a man is that.

is to be abhorred. Contentment in spritual things is vile. When a man says, "O soul, he happy; very good soulart thou; enough, enough," O were to such a man is that.

Then, too, colture tends in some minds to run on straight to conceil and to pride, so that it cuts them off from a sense of the need of divine succor. Men are tempted to feel not only that they are superior to their fellow men, but to lift their heads up toward God and say, "What lack I yet? Am I not virtuous? Who, then, is?" This pride also tends to cut him off from his fellow men. And when men make a line between themselves and their fellow men on account of superiority, that very moment

THE TEMPLE OF SATAN IS SET UP
In their hearts. All the way through the life of the Saviour, whatever virtue or whatever culture separates a man from his kind, whatever lifts a man out from his fellow men find separates him from them in such a tense that they are not to be objects of succor and self-denial on his part, was recognized by the Lord Jesus Christ as a heinous crime. Our Saviour taught that no persons were so corrupt as those who made their culture and abilities the ground of spiritual separation between them and others. What a thrust the words of the text were upon this collection of pious and cultured people who had gathered around the femple—men who were so afraid for the regular Church practices, that they could spare so thought or sympathy for the human heart. "Damu the man!" they cried, virtually, "but take care of the remple." Damu the man, but take care of the remple." Damu the man, but take care of the remple. Damu the man, but take care of the remple. Damu the man, but take care of the remple. Damu the man, but they develous man and the harlot, down, down below them will be the snoovered, and when, under the convoy of Oome angel of God, we look down through the larid twinght and behold the thier and the rabbies and the harlot, down, down below them will be the rinused the things only to langurate the kingdom obsenses—there is no crime agains

their fellows, and from that moment, from the mement of the spirit of men in men—not of society in men—the work was a success. We can never lift the lower chas out of their immorality until we have compassion for them, that compassion of which so little is said and so much less is leaf. We are always talking about public justice and about defending society. Atal' the top of society is defending stated by treading on the bottom. We never shall be able to preach the Gospel to men in churches. We never shall be able to preach the open in churches. We never shall be able to preach the mecessities of men by sending out ordained preachers. We must do that, too, but we must make every man, woman and child that believes in the Lord Jesus Christ a missionary unto God, first lowing Christianity till men see it is joy, gentleness and peace, so that men may feel the presence of Christianity as I feel the southern wind by its fragrance and warmth. In conclusion Mr. Beecher declared that earnesiness was required in preachers rather than culture. Referring to the labors of Mr. Moody in this city he said it is a sad commentary on the condition of things in our great cities when, without all those other elements of power, culture and knowledge, these men work such a marvel that the whole city throngs week after week to feel the impress of a man like the, who, like the Master, just pours his heart out for men because they are bad.

Among the announcements made by Mr. Beecher was that of a concert which is to be given on Thursday night, at Strong place Baptist church, by Miss Clementine Lasar, the soprano of the church, assisted by other artists. The leature of the entertainment will be the rendering of Rossini's "Stabat Mater."

PALM IN THE CATHOLIC CHURCHES. In all the Roman Catholic churches of New York the much solemnity in honor of the entry of the Redeemer into Jerusalem, the streets of which city he was to few Episcopalian churches, principally in those whose congregations and pastors are inclined to High Church ritualism, there were also appropriate services in commemoration of the day. Sermons, as a rule, were not preached yesterday in the Catholic churches, owing to the fact that the Passion service, as it is called, and which is taken from the Gospel of St. Mattnew, was read in the service of the mass in its entirety. The color used on the altars and in the robes of the officiating cleryymen was purple. Paim branches, blessed for the purpose, were distributed to the different congregations throughout the city and large numbers of children, men and women were observed returning to their homes during the torenoon and alternoon their hats or other parts of their wearing apparel decorated with, palm branches and carrying in their hands branches of palm. At the Cathedral of St. Patrick, on Mulberry street, there was no sermon, but the Very Rev. Vicar General Quinn spoke earnestly to his hearers in lavor of the Roman Catholic Orphan Asylum and the children who are intrusted to its charge. He stated that on next Sunday the usual annual collection for the orphans would be taken up in all the Catholic churches in the city. ritualism, there were also appropriate services in com-

ST. IGNATIUS' CHURCH. THE LESSONS OF HOLY WEEK-SERMON BY REV.

St. Ignatius' church, on Fortieth street, near Sixth avenue, was the scene of most interesting exercises yesterday commemorative of Palm Sunday. At all the various morning services there were crowded congregations. The interior of the church edifice, a model iant blaze of gas and burning candles lighting up the church, was beautified by paims and evergreens in remembrance of the day. A special feature was the singing, which, always excellent here, presented yes-terday a rather more extended and select programme than usual. What is designated as "the choral celebration" was unusually fine, the youthful charisters singing with a spirit and finish showing careful and elaborate instruction. Mr. Dennison, the tenor, sang the solo, "Benedictus," with a rare and sweet expression. The organist, Dr. Walter, of course was up to his usual high mark of excellence. Among the peces were "Kyrie," "Gloria were most admirably executed. At the eleven o'clock services the programme was the most extended, nary exercises, occupying nearly two hours, being completed, the rector, Rev. D. Ewer, preached a discourse which, likewise, had special reference to the day. His text was Zechariah, ix , 9-"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy

He said that a masculine woman occupied about the same piane as a femantice man. Our boasted nineteenth century had not accomplished much for the advancement of women. Men and women occupy about the same relative position—the man upon the throne and the woman upon the footstool. Lett without a father or a brother, driven from nearly every avenue of employment, and eibowed from place, there is hittle lett but starvation or infamy. Limited to but few employments, with thousands closed against her through prejudice and mock sentimental feeling, it was a shame to this century that where a woman does a man's work she shouldn't receive a man's pay. Reverting again to his subject, he described Jesus on Palm Sunday, when His name was on every tongue. Jesus, who at those did not know where to lay His head and whose spirit had suffered sorrow and who had been sick at heart, was now the recipient of glory. Palm trees were spread before Him and hosanoas filled the air. How did Jesus bear carthly glory? Did He, in mock modesty, seek to thrust it aside? Earthly glory was sweet to Him. He was pleased at giving satisfaction. But there is this notable phenomenon in his hit and character, that while He never looishly desired glory He never sought it for glory's sake. His especial work was a great and earnest one, and He never lost sight of it as He went about his duties from day to day. If glory came in the ead well and good; if not, then well and good. Let us initiate Him. True greatness is singleness of purpose, and true singleness of purpose, and true singleness of purpose at the glory of God and the benefaction of man. Let us hold on and hope on and pray on, lorgetful of self. If we do this for others' good, and they know it not, no matter. The diamond that has rested a thousand years in its matrix of earth is a diamond still. In good time it will come to the light and sparkle. A great saint on once being asked how he had attained to such apparent holiness, replied that when he started out he had two things in his mind—God a

ALL SOULS' CHURCH.

THE STATE OF FEELING IN JERUSALEM ON THE FIRST PALM SUNDAY-SERMON BY REV. DR.

All Souls' church, at the corner of Fourth avenue and Twentieth street, was well filled yesterday morning. The pastor, Rev. Dr. Bellows, preached on the "State of Feeling in Jerusalem on the First Palm Sunday." The text was taken from St John, xil., 12-13—
"On the next day much people that were come to the
feast, when they heard that Jesus was coming to Jerusalem, took cranches of paim trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord."

Br. Reflows said the week on which we are entering commemorates in the Christian Church the great events that happened in Jerusalem during the last few days of our Saviour's career, His death and resurrec-tion, the events, in short, that lie at the foundation of ness to men. We are hearing a great deal lately of why men do not go to church, and it is asked. How shall we reform the immoral classes? You never will reform them until you find enough men, not as officers of churches, but simply as men standing among men. When you can find human hearts that can bear the sorrows of those who have lost and degraded as causing some of the christian for the world; when they can lay down their lives for their enemies the immoral will be reformed. I remember the first dawn of the imperance movement, when it was looked upon by the ower classes as a proposed thiringement of their capetation of a coming Messiah, and their rights it here sorrows they still held firm hold let imperance movement, when it was looked upon by the ower classes as a proposed thiringement of their expectation of a coming Messiah, and their rights it here sorrows they still held firm hold let imperance movement, when it was looked upon by the ower classes as a proposed thiringement of their expectation of a coming Messiah, and their rights it here sorrows they still held firm hold let imperate drunkards became converted at a Pentecostal meeting in Haltimore, and they went out and reformed.

I never became general till a number of deaperated and solution of the faith and worship of the Christian world. It the services of all devout disciples of Jesus. His min- held stark of heroic and stependous difficulty. The Jesus Has min- listry was drawing to a close. He had undertaken a task of heroic and stependous difficulty. The Jesus Has min- listry was drawing to a close. He had undertaken a task of heroic and stependous difficulty. The Jesus Has min- listry was drawing to a close. He had undertaken a task of heroic and stependous difficulty. The Jesus Has min- listry was drawing to a close. He had undertaken a task of heroic and stependous difficulty. The Jesus Has min- listry was drawing to a close. He had undertaken a task of heroic and stependous difficulty. The Jesus Has min- listry was drawing to a close. He ha

some degree right in their feelings. Dr. Bellows then described the feelings and the condition of the three classes above mentioned at the time when the Saviour was on earth.

Christianity Refised Judaism. Further on in the discourse the prescher said:—As Christianity was Judaism refined, corrected, elevated and pointed with new hopes and led by a Captain greater than all the prophets, so we must confess that every age has proceeded to correct, amend, rationalize and elevate the interpretation it is always another, yet always the same. How long would it have taken the aposales to recognize the religion they left in Jerusalem and Assa Minor or planted at Athens and Rome in the dress it assumed five centuries later in the capital of the world, the Eternal City, as it clothed itself in the pomp of the world, its purple and jewels, its architecture and political power, and became the instrument of THE MOST COMPREHENSIVE ARBITION.

that ever took possession of the human boom? What was Alexander's, what was Cassar's kingdom compared with that of the poppes in their highest power, when great kings trembled at their repress and humbled themselves at their reproof? Had Christianity been that fixed, changeless thing, without growth or interior development, it would not have been here to-day. It was the capacity of being separated from the supersitions of its successive holders, its hospitality to new light and truth, its accommodation to the powers of the human mind, that has given it power to outlive religions that did not and could not grow, unloid, shed their old bark and put on new beauty with the ever returning spring of humanity. We can respect even those old conservatives, the high priests of the Sanhedrim and the Pharisees, whose Jewish orthodoxy would not allow them to credit such an innovation. It was contrary to the tenets of a religion of a thousand years, and they were only acting as such bodies of people ever act, with a certain latal necessity, and as people act even in our present day.

WEAT 18 ORTHODOXY

CHURCH OF THE DISCIPLES.

THE EFFECTS OF THE BIBLE CONTINUED -SER-

large congregation yesterday morning, from the text II. Timothy, in., 16-"All Scripture is given by in-pira-tion of God, and is profitable for dectrine, for reproof, for correction, for instruction in righteousness," midst of anniversary associations of the utmost im-portance and of the most exciting interest. More than circumstances were converging, arriving at a focus, and the consummation of a historic tragedy was at salem on His way to that recream city. The people, always voluble, and never to be deby a divine enthusiasm, shouted better than they knew, when they cried out, "Hosanna," and called Christ the King of Israel prophesied of old. They express nothing more than common loyalty when in their zeal they tore their very garments from their backs and the branches from the trees that grew by the wayside, and strewed them on the triumphant by the wayside, and strewed them on the triumphant pathway of Him who went into Jerusalem as a king and went out of it as a criminal. Jesus left behind the foat of an ass. We have just passed through Passion Week, he began, and to-day we enter upon Holy Week. To-day we celebrate a most remarkable event in the history of Jesus,

THE CROWNING OF JESUS,

THE CROWNING

property, and therefore belongs to no one. We can understand how men are to be saved, but not how we are to be saved, but not how are the last prophet died, and food. It seems as though the universe had suffered a terrible coavulation when the last prophet died, and a saved in the saved of the saved here in the New Testament we can fairly neglect the Oid; that we can find our comfort in the words of the saved of the saved here and the dur comfort in the words of the saved here in the New Testament was can fairly neglect the Oid; that we can find our comfort in the words of the older book. It seems in this we have and and our comfort in the words of the older book. It seems in this we have an interface of the saved here and the saved here and the care and the saved here t

CLINTON AVENUE CHURCH. THE NEED FOR DISSOLVING PARTNERSHIP BE-TWEEN DISAGREEING INTERESTS -SERMON BY

Brooklyn, yesterday morning, Rev. Dr. Budington, after the reading of the twenty-second lesson of the after the reading of the twenty-second lesson of the Psalter and responses by the people, called special attention to the fact that next Friday will be Good Friday and the following Sunday Easter Sunday, and asked all to give grave Leed to both occasions. He then took for a text on which to base his discourse the third verse of the filteenth chapter of Revelations:—"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints."
On the above as a foundation, the reverend gentle man proceeded immediately to the consideration of the combination, in the text, of what seemed to be opthe combination, in the text, of what seemed to be opposites in the Creator's scheme of government. He fixed the "song of Moses" as that of God's law and justice, and that of the Lamb as that of mercy and salvation to repentant sinners. The rule, he held, was not always strictly the one or the other, but a Godike union or blending of both; though, on occasion, mercy, as generally understood, was not consistent with strictest justice. At times there was an antagonism between them which only God's great work could harmonize. He would consider the seeming antagonism between strict justice and mercy in the light of the relations existing between business men who are partners in a common enterprise. On that basis it was rest to a strict justice. Business difficulties between

ing between business men who are partners in a common enterprise. On that basis it was feit that all honorable and really successful business rests on strict justice. Business difficulties between partners rest for their rectification on reference to the best legal and business minds for judgment thereon. (And here it was clear that the congregation came to view the sermon as dealing with the question among Congregationalists as to what its best to do under existing divisions in opinion concerning the status of Ply mouth Church.) He intimated that there were occasions when a business man in partnership (as are churches in a given denomination) expects his partner to act charitably toward him. It in need of such treatment he pleads for it, or his friends do for him at first, but if his conduct seems to require such treatment again he does not plead for it us a mercy to him. He grows bother and denands it as a right. Then is it that, when mercy and charity have been extended, improperly in the dirst instance, it becomes clear that

A DISSOLUTION OF PARTMERSHIP is the bost for the one who holds to justice as the rule for his guidance. If such a course were not followed the result would be that the man who had asked to be charitably dealt with in the first place would soon, if imputative and energetic and bold in his selfishness, come to set up his own will as the rule of their actions against that of law and justice. Such a man so excused, would become more vain on every succeeding wrongful occasion, and in the end simply render positively necessary what it would have been better for all associated with him to have had done at the beginning, when the evils growing from the association were comparatively small. Mercy, he held, must at all times be, in the light of God's rule, consistent with justice. If people in associations could not live together peacefully it were better that they should dissolve their partineship, leaving the right to be uncontaminated by the wrong. Courtesy must never be permitted to take the

MASONIC TEMPLE. "THE TRAVAIL OF HUMANITY"-SERMON BY O. B.

"The Travail of Humanity" was the theme upon which O. B. Frothingham discoursed yesterday to a large audience at Masonic Temple. The pastor stated, This Paim Sunday—as Sunday that opens Passion Week, commemorative of the sufferings and agony of the Son of Man—was a fit occasion to speak of the sore travail of humanity. The dity-third chapter of Issain described in touching language the suffering and sorrows of the servant of Jehovah. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not." The minister spoke of the little band of Israelites that sustained the Saviour and kept alive the love for His Gospel; they, too, were discarded and despised. The language of the prophet is an application to Christ. Christendom describes its Christ in the same phrases as the sposile—as a man of control the same phrases as the sposile—as a man of control the same phrases as the sposile—as a man of control the same phrases as the sposile—as a man of control the same phrases as the office of the story. The agonize of the theves on the right and lettle of Him were not the agonize of the theves on the right and lettle of Him were not the agonize that Christ suffered; His sufferings were only such as THE SON OF GOD COULD SUFFER.

He was alone in all the world—piteously and helplessly alone—made the mark for the curses and sins of all the world. That is Christendom's interpretation of the Son of Man. The history of Jesus is simply the foremaner of the story of the prophets walking over burning ploughshares. The Hero sees the cross on Calvary hanging over Him, and He diea. We say the story of the Son of Man. The history of Jesus is simply the foremore of the story of the prophets walking over burning ploughshares. The Hero sees the cross on Calvary hanging over Him, and He diea. We say the story of the Son of Man in His agony is the old, old story of suffering and agony; and this we all understand to be line history of all "The Travail of Humanity" was the theme upon which O. B. Frothingham discoursed yesterday to a large audience at Masonic Temple. The paster stated,

his name the synonyme for all that is vile and excrable. And so it is with every man. There is a moment when each must decide; if we fail, if we are untrue to a high sense of duty and render our decision for what looks showy and piesant on the surlace, but is vile and base or selfish or sordid beneath, we may be happy for a time, but how shall it be with us at length? God Humseit has taught us that Jesus is the Messah.—the chosen one. What will you do with Him? Ask, as did Pitate, "What shall I do with Jesus, which is called Christ?" This has been the greatest of all questions for 1,800 years, Others have arisen from time to time, have been discussed and finally dropped from the memory of man, but this question is ever being brought home to the human heart, and, as it has been the all-absorbing question for nearly 2,000 years, so will it be the greatest of all questions ilrough each succeeding age. Formerly the answer to this question was, "Crucify him?" but shall that be our answer? Men have for ages attempted to deery Christiantly, and no man in the last hondred years has done so much to injure it as he. And yet we see the very press which was used to print this man's writing now printing Christian documents of all kinds, which are spread broadcast throughout Europe. Mos do not answer this great question as of old; they are more subtle and astute in their answers, and the consequence is of the most painful kind possible to contempt for Christianity, did not once mention it, as if it had not in any way entered into his lite or had anything whatever to do zith it. Can there be any more weighty factor in the lite of a man that. Christianity? The Jews of to-day are far more perplexed by this question, What shall we do with Jesus? than were their ancestors of the time of Pitate. They see they must answer the question short facts that have yet done. The answers to this question are exceedingly numerous and are constantly being added to, but what can they avail? We are told that Christ was only a moral teacher—only

SERMON BY THE REV. DR. TYNG.

This beautiful edifice, in Stuyresant square, was crowded yesterday, and the services were as usual very imposing. After the usual preliminary exercises, the Rev. Dr. Tyng preached a sermon, taking his text from the Psalms, exvi., 7—"Return unto thy rest, 0 my soul, for the Lord has dealt bountifully with thee." The reverend gentleman, in the course of an eloquent discourse, gave a lucid explanation of the text. A reout. The rest spoken of was a confession to the Saviour. It showed that the spirit of rebellion out. The rest spoken of was a confession to the Saviour. It showed that the spirit of rebellion was dead, and evidenced a submission to the divine authority, a search for salvation and obedience to God. It conveyed a determination to be saved by the grace of God for all eternity. All these had previously been lorsaken, and the return meant the gitts of peace and hope and an acknowledgment of the boundless grace of the Almighty. Frior to the return all these had been left behind, and the sour remaited in absolute wonder that it could so completely have deceived itself. It also conveyed the idea of a rest from lear, a rest from the conviction of past guilt. No matter how defant a person had assumed himself to be, he could not divest himself of the fear which attended the consciousness of his guilt. This return also signified a rest from the pain and disminsfaction of life, with all the happiness that earth could give to the conscious guilty soul. No man ever saw a dying sinner boest of his condition. From all these the soul returns. There comes a change from darkness to light and the soul rejoices in the glory and goodness of God. It is a return from the wariness of the world—a rest in the full provision of what God has accomplished for the benefit of mankind and the conviction of being saved by His grace. The mind of man could not conceive the extent of God's goodness, and the return mentioned in the Psalms meant likewise an acceptance of His grace—a full confidence in His truth and faithfulgess. The reverend preacher concluded by exhorting the congregation to open their bearts to the Lord, in view of the eternal happiness awaiting the faithful.

It could hardly be said that the choral arrangements for such a church as St. George's were complete or

bappiness awaiting the faithful.

It could hardly be said that the choral arrangements for such a church as St. George's were complete or satisfactory. What between indistinct enunciation on the part of the choristers and an immoderate use of the bass pedals, the harmonious effect doubtless intended to be produced was entirely lost in an unmeaning volume of sound. True, the splendid mezo-soprane voice of Mme Jule de Ryther, an artist of superior attainments, was at times heard to great advantage; but the efforts of even this accomplished singer could not well cover up the numerous defects which were throughout apparent in the interpretation of the selections given. The services yesterday did not terminate until after twelve o'clock.

FLEET STREET METHODIST CHURCH. PAITH AS AN ESSENTIAL TO SALVATION-SERMON BY REV. T. LIGHTBOURN.

Yesterday forenoon the Rev. T. Lightbourn, a mem-ber of the New York East Conference, now in session in Brooklyn, preached before the congregation of the Ficet street Methodist Episcopal church, taking for his text the words found in the Gospei of St. Matthew, xvi., 18, 19. He said the interpretation of the text by the Catholic Church was not correct. Our Divine Lord did not intend to convey the right of His apostle to forgive sins when He said, "Whatsoever thou shalt bind upon earth it shall be bound also in neaven; and whatsoever thou shalt loose upon earth it. shall be loosed also in heaven. '

Ail the power of l'eter could not forgive the sins of the sinner. Christ transferred to man the inspiration of His teachings and example by which alone the sins of the world can be forgiven. The great elements es-

and you what properties are possible to consider the part will and the possible to the same. Christ transferred to man the inputation of the same. Christ transferred to man the inputation of the worker when the man distribution of the same. Christ transferred to man the inputation of the worker when the man distribution of the same. Christ transferred to man the inputation of the worker and the part will and marmating flowly. It points us to wild breaches, poverty, stckness, dot cooling dow, sparking fountains, glad sumbine, which is the substitution of the part will be the same of cooling dow, sparking fountains, glad sumbine, which is the substitution of the part will be the same of himsanity is humanity in life. Than hitle company of himsanity is humanity in li

AFRICAN M. E. CHURCH, BROOKLYN. "BY THEIR WORKS SHALL YE KNOW THEM"-

A SERMON BY REV. J. B. MURRAY.

HANSON PLACE M. E. CHURCH. MISSIONARY MEETING OF THE NEW YORK EAST

New York East Conference was held in the Hanson New York East Conference was need in she Hanson place Methodist Episcopal church, Brooklyn, and there was a large attendance present. It was expected that Bishop Harris would preside, but owing to his time having been wholly taken up during the day, and feeling hardly able under the circumstances, Mr. T. D. Litalswood, of Connecticut, presided instead. The exercises were commenced by singing, after which a prayer was offered by the Rev. Mr. Tompkins.

The meeting was then addressed by Rev. J. Willis Corresponding Secretary of the Parent Missionary Society, and pastor of the Seventh Street Methodist Episcopal church. He stated that the contributions to the society had fallen off some \$7,000 or \$8,000, and urged upon his Christian brethren the necessity of greater efforts in behalf of the missionary cause. It not only wanted our sympathy but our help. We should all feel that we were working for the cause of Christ. The society elected its officers annually, and its object was to infuse Curistian influence into those dark places of the earth where great good could be accomplished. In the past the cry was for laborers to go forth, but now the cry was not so much for laborers in the missionary fields as it was for the means to accomplish the work which has already been commenced. The past year had been one of great hardship, and it was not to be wondered at that the contributions of the churches to this great work had fallen off; but the missionary cause was one which should be the last to suffer on account of the depression of the times. Missionary work was needed all over the land. There was corruption in high places and crime in low; and the Christian Church should exert itself to greater action. Not much good could be accomplished by prayer alone. There has got to be a combination of heart and hand in this work. One of the greatest curses in this world for a man was to have nothing to do, and one of the greatest blessings was to have the privilege of working for the missionary cause. The reverend gentleman closed his remarks by a further appeal for more financial help.

Bishop Harris was then introduced. He said it was not his intention to take up much time in speech-making. He spoke of how he had been in full sympathy with the cause ever since he had gone to Christians more now than tever did, He wished that he could take his hearers over the same route be had been; he would not have to appeal long then feel their assistance.

The congregation was then dismissed with the bene diction. Corresponding Secretary of the Parent Missionary Society, and pastor of the Seventh Street Methodisi

MOODY AND SANKEY. It was estimated that 30,000 people attended the various services at the Hippodrome yesterday. At the early morning meeting the Madison Avenue Hall was filled, and in the afternoon and evening both halls packed. As usual the afternoon- meeting was the morning, after Mr. Sankey sang "Watching and Waiting for Me," solo, Mr. Moody said he Young Men's Christian Association. He thought it was one of the best institutions in the country for practical good, and the people ought to sup-port it liberally. It was only twenty-three years since its inception, and there are now throughout the country over 1,000 different branches of the associa-tion. A good many hard things had been said about the association by people who did not understand its workings. It is worth more to the Church to-day than any other organization in the country. There are not ministers enough to do the work that is to be done, ministers enough to do the work that is to be done, and all those that we have do not understand the work as well as many laymen connected with the Young Men's Christian Association. The members of the association have done more than any others to break up the miserable sectarian war that was pervading the country. If I thought I had a drop of sectarian blood in me I would like to let it out this minute. The Young Men's Christian Association is the Church in action. It is and has been the refuge for young

country. If I thought I had a drop of sectarian blood in me I would like to let it out this minute. The Young Men's Christian Association is the Church in action. It is and has been the refuge for young men in large cities. Young men coming from the country to cities like New York, Philadelphia, and Chicago need some shelter, some place where they meet Christian people who will take them by the hand and sympathize with them and lead them away from the temptations that the great cities afford. These associations offer just the shelter and refuge these young men require. Mr. Moody concluded with an earnest appeal to all young Christians to join the association, and assist with their money and their influence the good work. The meeting concluded with the singing of the eighty-fourth hymn, "Sun of my Soul thou Saviour dear."

At the Affensoon and Evening services.

Mr. Moody spoke from the same text—seventh chapter of Genesis, first verse—"Come thou, with all thy house into the ark." He said:—I would like to have you ask the question, Am I in the ark? I I you cannot answer it, won't you pray that you may be aske to answer it? For it's a terrible thing to be outside of the ark, and he commenced at once. He was 120 years building it, but he yielded implicit obedience to the command of the Almighty. When he was building he was subject to the scodis and jeers of the multitude, just as men acoff now when they see others obeying the dommand of God. After Nosh had toiled luasy yours I can imagine a great many people same to look at it. They jibed him, and i suppose if there was any insane asyum among the anteditivians they were willing to put poor old Nosh into it. All classes made sport of him, but he only pleaded with them to flee from "the wrath to come." They became more scriptical. There appeared no sign of a coming flood. The sun, and moon, and stars, shone the same as they did 2,000 years before. The great, wire and mighty men all thought Nosh wrong. They did not theatry. He is a food of merey, but a flood that sit